

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



Red Indian Chieftain

A descendant of a people who came from Palestine.

(See articles pages 690 and 698)

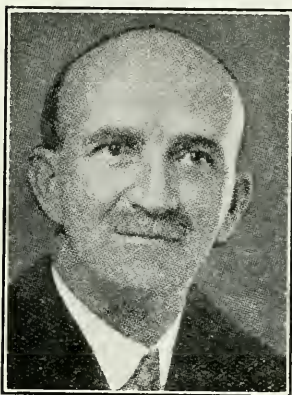
SALIENT FEATURES OF THE RESTORED GOSPEL

By DR. FREDERICK J. PACK

OF THE UNIVERSITY OF UTAH

I AM confident that if people were as well acquainted with Mormonism as I am, they, too, would be greatly interested in it. I shall attempt to point out a few of the characteristic features of this modern yet old religion.

Mormonism teaches belief in divine revelation. On the other hand, most of the Christian world has come to the conclusion that angelic visitations ceased with the disappearance of the Saviour's disciples from the earth. Just why this conclusion should be reached and so widely held is difficult for me to understand. I cannot see, for example, why if angels appeared in olden times, they cannot appear in modern times. Moreover, I do not understand why angelic persons should cease to visit the earth at the time of the disappearance of the Saviour's disciples. Surely we need the guidance of our Heavenly Father as much at this time as we have needed it in any other period in the world's history.



Dr. Frederick J. Pack

Discusses Mormonism's salient features.

Joseph Smith, the Mormon prophet, claimed to have received a visitation not only from the angels, but from both the Father and the Son. I recognize the fact that this is an outstanding claim, but there is ample evidence to support it. Permit me to relate some of the circumstances.

This young Joseph Smith was born in the state of Vermont one hundred and thirty-one years ago. When he was 11 years of age, his parents moved to western New York, and settled near the village of Palmyra. Shortly thereafter a religious revival spread generally over the northeastern states of America. This young man and his parents were religiously inclined, and he with them, attended many of the services. According to record, it appears that everything went well with the revival until the time came for the dividing of the spoils; that is, when the converts began to declare their preference as to the sect with which they were to become united. At that time the ministers began to quarrel among themselves and to use every device at their disposal to induce the converts to join their particular organization. This, of course, was disturbing to those who were seeking truth in its simplicity and purity.

Joseph Smith had been acquainted with the Bible, and at that particular time a certain passage in the Scripture greatly appealed to him. It was given by James of old, and read: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Deeply impressed with this scriptural promise, the young man retired to a wooded spot near his father's house, and implored the Lord for divine guidance. He asserts, in all solemnity, that in answer to his prayer, both the Father and the Son appeared to him and told him not to join any of the then existing churches, and stated that in course of time he would be given further information as to what he should do. This was when the youth was 14 years of age.

Their Origin

FROM one of America's eminent scientists comes this article on some of Mormonism's distinguishing features. Dr. Pack has occupied the chair of Deseret Professor of Geology at the University of Utah since 1913.

This week's cover shows Os-ke-non-ton, full-blooded Iroquois Indian chieftain of the Mohawk tribes of New York State, who is known to music lovers of Great Britain as the "Mohawk Singer," world famous baritone. He has appeared in concert at London's Royal Albert Hall 150 times. On a recent visit to Salt Lake City, he was told the story of the Book of Mormon, how it traces his forbears back to Palestine about 600 B.C., whence they migrated to the American continent.

"Of the many anthropological explanations of the origin of the American Indians," he said, "the Mormon one impresses me as the briefest and most feasible."

In the accompanying article Dr. Pack explains the Mormon belief in the American Indians as it is revealed in the Book of Mormon.

On a later occasion, after he had gone to bed, an angel of the Lord appeared to him and announced his name as Moroni, saying that he had lived upon the American continent, and that he was the keeper of records of a great people long since extinct; that if the prophet were faithful, in course of time these records would be placed in his hands. In 1827, the plates were accordingly delivered into his keeping.

I am aware of the fact that the reader may wonder as to whether or not the above statement is true. Now I wish to state in full candor that I have examined every claim made by Joseph Smith, and I am fully convinced that he has told nothing but the truth.

Through the power of the Lord, while yet in his early twenties, he translated the records on the golden plates and produced the Book of Mormon. The Book of Mormon is a history of God's dealings with certain people who came to America from the land of Palestine about six hundred years before Christ; who increased greatly in numbers there; who built up a magnificent civilization; who served the Lord at various times; who were unfaithful at times; who were visited by the Master Himself after His resurrection upon the Eastern

Continent; who later declined; and who, in part at least, are the ancestors of the American Indians.

You should remember that it was written by this young man when he was scarcely 24 years of age. To be more accurate, I should say it was translated by him. To those who are acquainted with the matter of preparing manuscripts for publication, let me say that the Book of Mormon was translated in a period of something less than 90 days. It contains sufficient material to necessitate the translation of 3,000 words daily for a period of 90 days.

In addition to this, while the Book of Mormon is distinctly different from the Bible, in so far as the historical aspects are concerned, it is almost identical with it in its teachings. Indeed, there are no conflicts between the teachings of the Bible and the teachings of the Book of Mormon. In many respects difficult and abstruse Bible passages are made clear in the Book of Mormon.

Now it will be admitted that if this young man simply wrote the Book of Mormon of his own accord in the incredibly short period of 90 days, he must have been a profound student of the Bible, otherwise he could not have written it. But this is not all. In 1830, the date of the publication of the Book of Mormon, very little was known concerning American archæology; indeed, there had been practically no exploration in Mexico, Central America, and South America. But in spite of this lack of information, Joseph Smith placed America's prehistoric civilization precisely where it has been found by modern archæologists: namely, in the northern part of South America, Central America and the southern part of Mexico.

A detail, I hope, will be interesting. One of the narrators of the Book of Mormon story goes on to say that a servant of the king went to the stables to prepare the horses for his majesty's service. The statement, although simple and straightforward, was regarded by the critics of the Book of Mormon as a most vulnerable one.

FOR a long period of time scientists and historians alike thought that horses were introduced to the American continent by the Spaniards at the time of the Conquest. Indeed, it is stated that when the natives saw the Spanish conquerors riding upon these animals they were greatly frightened. The critics regarded this as ample information that Joseph Smith was not inspired, and, moreover, that he was ignorant of even the best known facts of history. Time went on and the criticism endured.

In 1832, two years after the publication of the Book of Mormon, an expedition was sent out from Great Britain on a scientific trip around the world. Charles Darwin, later the great naturalist, was with the party. One of the first stops was in South America. In the latter part of the year 1833, Charles Darwin found in the Pampean country in South America the fossil tooth of a horse. That was the first evidence that had been found of prehistoric horses upon the American continent. Since that time the remains of thousands, I dare say not fewer than ten thousand, prehistoric horses have been found in North America alone. Only last year at this season I myself dug from the gravel pits of the deposits of ancient Lake Bonneville, the remains of a horse, which is now on exhibition at the University of Utah.

It was long claimed, however, by the critics that these horses greatly antedated human occupancy of the American continent, and therefore that their discovery was no vindication of the statement made by the youthful Prophet. Let me state, however, that four years ago the American Museum of Natural History, with headquarters in New York City, discovered the remains of horses and human beings *together* in a cave in Texas. It is therefore now definitely known that horses in countless numbers roamed the plains of America long before it was dis-

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THE POWER OF TESTIMONY

By ANNIE WELLS CANNON

OF THE RELIEF SOCIETY GENERAL BOARD

TO have faith is to believe, to have testimony is to know.

Among the many beautiful things the Gospel teaches, none is more precious than that God lives and He will give us strength. To have this testimony is to be rich indeed. I wonder if in our pursuit for cultural things we neglect to seek after and retain the spiritual blessings that are ours for the asking, the blessings that comfort in times of sorrow, that uplift and strengthen in times of despair.

It was neither wealth nor learning that sustained Job in his afflictions, but his testimony, for he said, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." When his friends begged Job to curse God and forsake Him, he answered, "Should I put my cause before the Lord with arguments, He would not plead with me, but He would give me strength."

Saul of Tarsus, a learned Jew, journeyed towards Damascus to help in the persecutions of the followers of Christ. As he neared the city he fell to the earth enveloped in a great light, and he heard a voice saying, "Saul, Saul, why persecutest thou me?" In that hour Saul knew the Lord. The power of this testimony changed Saul's course of life. It meant poverty, persecution and hatred of men, but it gave him strength for his mission to preach that Christ is the Son of God, to the Gentiles and in the synagogues, even to stand on Mars Hill at Athens and teach the stoics, philosophers and poets. When they scoffed saying, "What can this babbling Jew teach us of philosophy?" he answered, "Ye men of Athens . . . as I passed by, and beheld your devotions, I found an altar with this inscription, *To The Unknown God*. Whom therefore ye ignorantly worship, him declare I unto you."

In this latter day the Lord revealed Himself to Joseph Smith, and through Joseph restored the pattern of the Church as it existed when Jesus was on the earth. Thus fulfilling Job's prophecy "That he shall stand in the latter day upon the earth." This testimony is to be taken to every nation, kindred, tongue and people, and for this the Church sends forth missionaries to testify of the Gospel restored. Marvellous are the results of their labours and wonderful are the manifestations of the strength given them by the goodness of the Lord. Men whose names are immortal in Mormon history, who introduced the Gospel in foreign lands were blessed with power to make themselves understood even when they had no knowledge of the language of the people they taught. This was the case with Erastus Snow in Scandinavia, Franklin D. Richards in Germany, Lorenzo Snow in Italy, George Q. Cannon in Hawaii. So buoyed up were they that they seemed to walk with angels. So we might go on and enumerate for hours and tell some of the glorious stories in connection with this work, but there is a time and place provided for this exchange of spiritual thought and it may and ought to be the most precious and profitable thing in our work, for testimony is knowledge and knowledge is power.

BAPTISM—AN ESSENTIAL GOSPEL ORDINANCE

By Elder O. M. Wilson

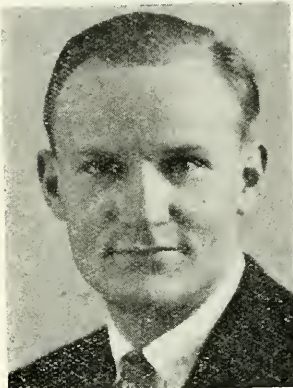
EXCEPT a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3: 5.)

THUS, on the occasion of Nicodemus's nightly visit, Jesus definitely indicated two ordinances which were preached incessantly by His apostles, and which men must not ignore if they hope to gain eternal life.

Latter-day Saints teach that baptism by water is the first essential ordinance of the Gospel. That not only must it be performed in the correct way, but also by an authorized servant of God.

The nature of this ceremony is vividly presented in Biblical account. Repeatedly the New Testament writers speak of baptism in the Jordan or in Aenon, near unto Salim. Also, "Jesus, when he was baptized, went up straightway out of the water." (Matthew 3: 16.) In Samaria, "They went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8: 38.)

The Greek root for the word baptize means to dip or immerse,* and this term was chosen for Christ's method of initiating members into His Kingdom because it described the ceremony. All other methods of baptism by water have been introduced by men simply for convenience. Is it not reasonable to believe that only the ceremony introduced by Christ will be recognized by Him?



O. M. Wilson

Cites incidents in British history.

To the Englishman there are many other interesting indications that baptism was originally by immersion.

In 625 King Edwin of Northumbria, though pagan, received the sister of King Eadred of Kent, a Christian, in marriage. With the new queen came Paulinus, a Christian Bishop, to Northumbria. After a short time and circumstances involving success in battle, King Edwin and his court accepted Christianity and with them came great numbers of the King's men. The Venerable Bede records that the baptisms were performed "in the rivers Glen and Swale, because oratories and fountains could not be made in the early infancy of the Church."†

Speaking of this account M. and C. H. B. Quennell explain that the sudden conversion of the great multitude presented difficulties when they came to be baptized, because it had to be done by total immersion.‡

In Bede's own time Herebald, a church dignitary, told of an accident he had in his youth. He was thrown from a horse and

*Baptizo. From the *Concise Oxford Dictionary* (1934) p. 86.

†Bede, *Eccles. Hist. of England*, edited by Giles, p. 98.

‡M. and C. H. B. Quennell, *Everyday Life in Anglo-Saxon, Viking, and Norman Times*, p. 42.

suffered a broken hand and a cracked skull. John, Bishop of York, being much concerned about Herebald, prayed long over him. Upon regaining consciousness, the Bishop asked if he had been baptized. Finding that he had been baptized by someone not recognized by John, he was informed that the ceremony would have to be performed again.

"Born of Water"

NUMEROUS indeed are Scriptural records which bear out the necessity and mode of baptism in the Gospel of Jesus Christ. This article points out two interesting incidents from English history which furnish additional proof that immersion is the true mode of baptism.

Latter-day Saint belief on this point is clearly set forth in the fourth Article of Faith which reads: "We believe the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, *Baptism by immersion* for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost."

Elder Wilson laboured as a travelling missionary in the British Mission for two years (1930-31). Now a faculty member of Brigham Young University, he is spending this year doing graduate study at the University of London. Elder Wilson served as president of the London District during his mission.

Bede records the words of Herebald as follows: "He (John) called a surgeon, and ordered him to close up my skull where it was cracked, and having then received his blessing, I was so much better that I mounted on horseback the next day, and travelled with him to another place; and being soon after perfectly recovered, I received the baptism of life."*

We see that John, Bishop of York, recognized the principle of authority even though he himself could not correctly trace it back to Christ. He baptized also as did John of old—by immersion—recognizing no other form to be "just as good." Had he used the convenient method of sprinkling, it would have been performed on Herebald immediately after the accident.

Baptism by immersion for the remission of sins, a sacred sacrament, as old as the Gospel itself, is unquestionably required of us for a purpose. Perhaps the overt act is asked as a demonstration of our faith beyond mere lip profession; a demonstration not present in the act of sprinkling. But above all the rite is to be a symbolization of the Saviour's death

and resurrection as is made explicit in the words of Paul:

Know ye not, that so many of us as were baptized into Christ Jesus were baptized into his death? . . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (Romans 6: 3-5.)

This symbolization is lacking in any form of baptism except immersion. Moreover, our English forefathers as late as the eighth century still used immersion. This is a comforting fact to those who have been so baptized by an officer of the Restored Church. To those who have not, it should raise the question: When and by what *authority* was such a beautifully symbolic ordinance changed?

*Bede, *Eccles. Hist. of England*, edited by Giles, p. 244,

THURSDAY, OCTOBER, 29, 1936

EDITORIAL

REVEALED RELIGION AND SELF-EXPRESSION

EVERYONE desires openly or secretly an opportunity for self-expression, joy, growth and development. Everyone would like the kind of environment that provides this. During the few short years we call mortality, we yearn for the sunlight that stimulates the full growth of the physical and mental powers with which we have been blessed.

The Scripture tells us to judge the tree by its fruit. Look at the results the Church produces. Look at these fine, clean, up-standing missionaries. Imagine the gratification and pride in the hearts of their Latter-day Saint mothers because of the lives of their sons. From early morning until late at night they are not only teaching others to live in accordance with the perfect life and example of Jesus, but they are struggling to follow this same great example themselves. Find if you can any other group so thoroughly filled with equally unselfish and equally high ideals! And these missionaries are but one of the many fruits of this revealed and everlasting religion.

All their days these and all our other Church members have been encouraged, yes, urged to study. Fundamental teachings of the Church are that "The Glory of God is Intelligence" and that "men are saved no faster than they gain knowledge." We encourage the reading, study and understanding of that Holy Book, the Bible. Missionaries are instructed to store in their minds continuously the words of life. The members of the Church aim to follow the Saviour when He said, "Continue in my word . . . and ye shall know the truth, and the truth shall make you free."

Even little children in Latter-day Saint Sunday Schools and Primaries, are taught not only to pray at home, but to sing, speak, pray and otherwise exercise their natural abilities and inclinations before other children and in larger services.

Ample opportunities are given for development and self-expression of the great natural impulses which surge back and forth and up and down in all human hearts. Those who have a natural fondness for appearing before the public are urged to come forward and participate in the varied activities of the Mutual Improvement Association.

Who has not, even in childhood, had a longing to do some playing on the stage or in some other way to seek and enjoy public appreciation? Under the direction of trained leaders our Mutual organization provides debating, oratory, dramatics, writing and other arts to satisfy these natural longings.

In these activities many have discovered their own abilities and have begun in the organizations of the Church the development of talents which might otherwise have been entirely overlooked.

There are those who have natural gifts of music, vocal or instrumental, who go through life without using these talents. In the organizations of the Church an actual search is made to find all such individuals. There is a place for them in the programme

of the M. I. A. with repeated opportunities for satisfying these fine urges.

Some have gifts of leadership. In our Church, with its perfect organization, there are a great number of places for officers. Many leaders are needed. All who have these gifts are given opportunity to use them.

A careful study of the Church will show that it gives its active members unusual opportunities for development and not the least of these is the opportunity which it provides for self-expression.

It has been wisely said that to discover hidden talent or hidden genius is better than to discover a gold mine. There is in the Church an inspiration which enables those who lead to find any genius which the members of the Church may possess.

If any who read this are not members of the Church and have some of that unsuspected talent which always exists in large groups, we appeal to you to investigate this organization, the Church of Jesus Christ of Latter-day Saints, and you may find the Church able to help you. It has been said that the Mormon Church possesses "an almost uncanny power of discovering hidden talent." And if a careful and prayerful investigation should bring you into the Church, you will find that, under the inspiration of the spirit, you will be able to do the greatest amount of good to others and at the same time bring the greatest amount of joy and happiness to yourselves. Besides making possible the salvation of our souls, which is our first concern, the Church of Jesus Christ finds and develops those hidden gifts which not only exist in many human hearts but are calling for the opportunity of self-expression.—RICHARD R. LYMAN.

LIFE—A GREAT SCHOOL

BRIGHAM YOUNG, upon one occasion, said: "We are in a great school, and we should be diligent to learn, and continue to store up knowledge of heaven and of earth . . ."

Today tremendously important events are shaping the destinies of men and nations. Being "diligent to learn," we should seek to analyze the reasons for the success and the failure of certain movements. We should also eagerly learn of the tremendous strides made by the seven league boots of scientists and inventors.

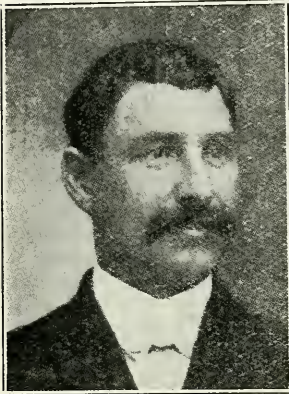
Life is the greatest of schoolmasters because it never deviates from the absolute; never shows favoritism; never fails to reward or punish justly. An unfortunate but unalterable fact of life is that sometimes one person's disobedience, ignorant or wilful, may inflict an unfailing punishment on someone entirely innocent of wrong-doing. One man, for instance, violates the law of health by drinking of wine, not good for the body. He loses control of his reasoning and his muscles and perhaps wrecks property not his own. More unfortunate still, he may maim or kill some innocent person. His wilful disobedience to laws of health has inflicted punishment on others guiltless of any wrong-doing. Sometimes unknowingly parents do not obey laws of health and their children are the innocent victims. So we must be ever anxious to learn all we can in this great school of life.—MARBA C. JOSEPHSON.

AN INDIAN EXPERIENCE

By Bishop James S. Parker

THE Cree Indians are a branch of the great family of Algonquians who inhabited eastern portions of the United States and Canada and extended westward in places over the great plains to the Rocky Mountains. They are tall, well built and very active, obtaining a livelihood mostly by trapping and hunting. Intelligent above the average Indian, they have a written language of their own.

In character the Cree Indians are very independent. Up to the time of the happening of the following incident they had never signed a treaty with the Canadian government nor had they ever been placed on a reservation. As a result of his independence the Cree has no permanent abiding place. He is driven from pillar to post and only permitted to camp on the wide open domain not occupied by the white man.



James S. Parker

"I never stood before an audience so rapt in attention."

In the late fall of 1909 I was bishop of the Mountain View ward, Alberta, Canada, and manager of the Church ranch, a tract of prairie land lying between the Waterton and Belly rivers. The ranch was from three to seven miles wide and perhaps thirty miles in length, containing about 66,000 acres of land on which was ranged from 1,000 to 3,000 head of cattle. The Mountain View ward was six or seven miles distant from the ranch house.

In late September of that year a band of Cree Indians camped on the Belly River a short distance below the ranch house.

These were first observed by Brothers Olaf A. Olsen, ranch foreman, William and James Anderson and Roy Draper, cowboys from the Mountain View ward, as they rode out one morning to their accustomed duties on the ranch. To their surprise they discovered a band of Cree Indians of whom they bought mocassins, gloves and trinkets of Cree make. These brethren treated the Indians respectfully, kindly and invited them to call at the ranch house. In response to an inquiry the Indians were advised that they would have to see the "Boss," Bishop James S. Parker, if they wished to camp for any length of time upon the Church property.

Later in the day the Indians sent two women over to the Church ranch house where they were kindly received by Sister Olsen, wife of Brother Olsen. When the squaws took their departure, she gave them bread, meat and some dried fruit which they accepted with thanks and returned to their tepees feeling well repaid for their visit. The next day Chief Yellowface himself visited the Church ranch house and asked for the "Boss." He was very much disappointed on learning I was not there.

The Indians then moved camp further up the river about a mile above the ranch house. They continued to visit the ranch house almost daily and always asked the same question, "The Boss here?" and always the same answer, "No, not yet." I knew of these visits but paid little attention to them. The request from other Indians had always been for permission to fish or hunt on the Church property, and I supposed these Indians had no other object in view in wishing to see me.

IN November I was at the ranch house intending to ride the range with the other men, but a blizzard came up which was so severe that outdoor work among the cattle was impossible. I then suggested to Brother Olsen that this might be a good time to ride over to the Cree Indian camp and see what it was they wanted.

Two horses were saddled and we started up the river. As we approached the Indians we could see Yellowface and some others talking to some fur buyers. Brother Olsen called to the Chief and said, "Well, I have brought the boss." The effect was magical. Yellowface turned, and recognized me as the man described by the Indian who had seen a vision and putting his hands to his mouth he gave two loud shrill calls. The whole camp immediately became animated. Almost instantly Indians were seen issuing from every tepee and coming toward the main tent.

The fur buyers were dismissed without ceremony. The big tepee was hurriedly cleared of all encumbrance. Articles were removed, dogs driven out by squaws, fur robes placed on the ground, a box placed in the centre for a seat and over this was thrown a large beautiful robe of wild animal skins. Chief Yellowface, taking hold of my arm, led me to this seat of honour. Everything was done quickly, quietly and orderly. The other Indians now filed in and sat upon the ground in a circle around me. Yellowface stood in front, erect and tall and said, "You talk."

I am a frontiersman, a cattleman, not given to much preaching. I was bewildered. Silently I prayed to my Heavenly Father to help to know what to say. Suddenly an undescribable warmth came over my entire body. Such joy and happiness I had never felt before, nor have I experienced it since. When I mentioned the Book of Mormon a Cree Indian held up a copy at arm's length and said, "We have it."

He had obtained it in the store of the Mountain View Trading company. I began to talk, telling the Indians of their forefathers, who they are and what they might expect to become through the obedience to God's commandments. I never stood before an audience so quiet and so rapt in attention. Only once or twice was I interrupted and that by the old chief who asked a question. At the conclusion of my talk which was through an interpreter, I looked at my watch and found to my surprise and amazement that I had been speaking for nearly five hours. Not once did I lack for ideas. My whole being seemed lit up. Passage after passage of that sacred book came to my mind and I was able to tell of incidents long since forgotten.

I was followed by Yellowface, who spoke for about half an hour with great solemnity and dignity. He said, "I feel here (touching his heart) that every word spoken by Brother Parker is

true. We came here because of a vision seen by one of our young men. He was taken sick and apparently died. It is the custom of the Crees to bury their dead as soon as they die, but this young man had asked that he be not buried until his body went cold all over. For three days he lay as one dead, except that under one arm there remained a little warmth. On the fourth day he returned to life. This Indian said he had been up in the thunder clouds to the Great White Father who had told him many things. That very soon there would be much fighting and killing among the white men because of their wickedness (please remember this vision was seen before the World War). That there was a people who dwelt in Canada who had a book telling of their forefathers, and a message for them. That they were to go south along the eastern slopes of the Rocky Mountains till they found this people. That they would know when they came to them by these signs: Their men will respect the virtue of your wives and daughters. The people will treat you kindly and feed you. They will tell their message and present you with their book. All of these promises have been fulfilled to us by your people and we rejoice greatly. Our forefathers have a tradition handed down by my father to me, that many years ago a great white man visited them. It was about the time when these mountains (pointing to the Canadian Rockies) were thrust up through the crust of the earth."

Joe Busch, a Piegan Indian, acted as interpreter. Some time after this, Joe and one or two other Indians asked for baptism.

SCOTTISH DISTRICT CONFERENCE

PRESIDENTS RICHARD R. LYMAN and Joseph J. Cannon were principal speakers at the Scottish District conference held Sunday, October 25, in Woodside Cooperative Hall, Glasgow.

The words of Jesus when He delivered His sermon on the Mount, "Seek ye first the kingdom of God," furnished the theme of President Lyman's subject. He stressed the necessity of adhering not only to this teaching, but to all of the truths which the Saviour taught in this great sermon.

Reasons for the Latter-day Saint belief in universal salvation were explained by President Cannon. He showed how the Scriptures are definite on the subject, and that the revealed word of God in these latter days supplements these Biblical teachings. Elder Darrell L. Brady was the other speaker at

the evening session, presided over by District President William Stout.

Musical numbers were furnished by the Singing Mothers and daughters and Sisters Mina and Jessie Thompson, who sang a duet.

Brother Robert McQueen, first counsellor in the district presidency conducted the afternoon meeting, at which President Lyman and Elders Alexander McLachlan, Richard G. Smith and Joseph Harvey Stout were speakers.

Morning session speakers were President Stout, Supervising Elder Reed W. Ellsworth, President Cannon and Elders Brady and Carl B. Bradshaw.

A testimony meeting was held Sunday morning.

The illustrated lecture, "Temples of God," was given in the Glasgow branch hall Saturday evening.

SALIENT FEATURES OF THE RESTORED GOSPEL

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covered by Columbus; that horses lived contemporaneous with a prehistoric civilization, and that for some reason, unknown both to scientists and church men, these horses largely, if not entirely, disappeared before the coming of Columbus.

The Church of Jesus Christ of Latter-day Saints was organized on the 6th day of April, 1830 with six members. Today it has a membership something in excess of seven hundred thousand. The Church has always encouraged a missionary system. It sends out large numbers of young men and young women not only to various parts of the United States, but abroad, for the purpose of preaching the Gospel as it has been revealed. These young men and young women pay their own expenses and remain away from home for a period of from two to three, or even four years.

MORMONISM has always encouraged education. From the outset, we have established schools and universities. The great University of Utah, of which I am a faculty member, and which now has a registration of nearly 3,800 students, held its first sessions in my father's house. This was only four years after the pioneers came to this valley.

We have been taught to be a moral people; there are no two standards of morality among us, one for men and one for women. We expect our young men to be just as moral in every sense of the term as our young women. We have been taught from the beginning that our bodies are sacred before God and that we should take care of them.

We have among us what is called a Word of Wisdom, which, in substance, teaches us to abstain from the use of alcoholic beverages, tobacco, tea and coffee, and from excessive quantities of meat. Our young men and young women are taught this doctrine. Our young men and young women missionaries do not smoke, do not drink, and do not use tea or coffee. They are perfectly moral, and they are absolutely honest.

With this background, with this origin, we are naturally very anxious that all of the people of the world should understand our message.

NEWCASTLE DISTRICT CONFERENCE NOTICE

NEWCASTLE District conference sessions will convene in Queen's Hall, Fowler Street, South Shields, Sunday, November 1, at 10 and 11 a.m. and 2:30 and 6:30 p.m. The speakers will be Presidents Richard R. Lyman and Joseph J. Cannon. The illustrated lecture, "Temples of God," will be given in the same hall Saturday, October 31, at 7:30 p.m.

Sessions of Leeds District conference will convene in Westgate Hall, Westgate, Bradford, Sunday, November 8, at 10 and 11 a.m., and at 2:30 and 6:30 p.m. The speakers will be Presidents Richard R. Lyman and Joseph J. Cannon. "Temples of God," an illustrated lecture, will be given in the same hall Saturday, November 7, at 7:30 p.m.

NEWS OF THE CHURCH IN THE WORLD

Headed by Dr. George J. Fisher of New York City, leader of more than 1,000,000 American boys as deputy chief executive, Boy Scouts of



Elder Ballard
Scout Leader.

America, regional and council scout executives met Monday, October 13, in Salt Lake City, at their annual convention. Among the Utah officials present were Elder D. E. Hammond, Salt Lake Council executive; Elder George Albert Smith, national committeeman and Elder Melvin J. Ballard both of the Council of Twelve Apostles; Elder Harrison R. Merrill, and President Joseph Wirthlin of Bonneville Stake. A statistical report read by Elder Hammond from the national bulletin showed that Utah councils lead the nation in the percentage of 12-year-old boys enrolled in scouting.

Star pitcher of the New York Yankee baseball club, World's champion, is Monte Pearson, Mormon boy from Oakland, California. He pitched the fourth game of the World's Series on October 4, against the New York Giants, which the Yankees won, 5-2. Only a few days previous, another Mormon athlete,

Dean Detton, from Weiser, Idaho won the World's heavyweight wrestling championship when he defeated the former titleholder, Dave Levin in Philadelphia, Pennsylvania. A diamond-studded belt, emblematic of the World's championship was presented to Detton by the Pennsylvania State Athletic Commission. He is a strict observer of the Latter-day Saint Word of Wisdom and attributes much of his success to the fact that he does not drink or smoke.

Sculptural companion piece to "The Tragedy of Winter Quarters," recently erected at Florence, Nebraska



The Sculpture
To be erected.

(*Star*, October 15), "New Life and New Frontiers," has been ordered by President Heber J. Grant to be erected on the Salt Lake Temple grounds. Both pieces are the work of Elder Avard Fairbanks, internationally known sculptor and now professor of sculpture at the University of Michigan. "New Life and New Frontiers" depicts the same mother and father as the Winter Quarters monument, this time after they have reached Salt Lake Valley.

OF CURRENT INTEREST

Discoveries were made October 6, by Professor Alfonso Caso at Monte Alban, Mexico, yielding the greatest archaeological treasure ever found upon the American continent. Excavation of 101 tombs revealed that several successive epochs of civilization, the first of which is estimated to have been previous to the year 200 B.C., inhabited the vicinity. The Carnegie Institute, Pan-American Institute, and the University of Mexico are sponsoring Professor Caso's work. Such discoveries as these confirm beliefs taught by the Latter-day Saints for

over a hundred years concerning the group of Israelites who inhabited the American Continent centuries ago. The Book of Mormon is a history of these people.

Thirty new examples in Latin were recently added to the wonderful collection of 2,000 printed editions of the Bible, embracing 350 languages, which form a major portion of a collection possessed by the Manchester John Rylands library. This brings its collection of the Vulgate to 83, a figure which is believed not to be excelled anywhere in the world.

FROM THE MISSION FIELD

Release—Elder Blaine F. Bybee was honourably released October 15 to return to his Clearfield, Utah home. He has laboured in Liverpool, Leeds, and London Districts.

Doings in the Districts: Bristol—Sister Maggie Mavin, Y. W. M. I. A. president, and Thomas Clough Y. M. M. I. A. president, conducted an M. I. A. social in Plymouth Branch, Thursday, October 15.

London—Brighton Branch Relief Society officers were announced Sunday, October 4, as follows: Sisters Margaret Louise Stevens, president; Elizabeth Lily Crittenden and Elizabeth Grant-ham Thompsett, counsellors; Julia Beatrice Hedgcock, treasurer; and Kathleen Mary Long, secretary.

Newcastle—Thomas Frederick Edwards was baptized by Elder Fred R. Glade in the River Tees, near Darlington, at Shildon Branch baptismal services Saturday, October 10, and confirmed by Elder William F. Homer.

Liverpool—At baptismal services held Wednesday, October 14, in Burnley Branch Chapel, the following were baptized and confirmed:

Mary Elizabeth Townson, baptized by Supervising Elder David Y. Rogers and confirmed by Branch President John Moore; Leslie Townson, baptized by Elder Rogers and confirmed by Brother Willie Duckworth; Mary Elizabeth Speight, baptized by Elder E. Clark King and

confirmed by Elder Spencer J. Klomp and Edith Anne Speight, baptized by Elder King and confirmed by Brother Hodson Holgate.

Manchester—The Rochdale Adult Class, conducted by Elder Woodrow D. Marriott and other missionaries was admitted membership Thursday, October 8, in the Rochdale and District Federation of Men's Classes. "All one in Christ" is

the motto of the Federation which consists of about seventy men's classes.

Hull—Grimsby Branch conference was held Sunday, October 11, under the direction of Branch President Francis W. Cox.

Irish—The Millennial Chorus presented a charity concert for Belfast Branch Relief Society Friday, October 9, in the Branch Hall. More than 100 people attended.

Memorial services were conducted

From the Press

SUCCESS of the Church Security Programme in being prepared to care for needy members during the coming winter has gained attention in the press of Great Britain. One article in the *Evening Standard* of October 14 says:

"While most organizations are looking to the Government for help in handling relief, the Mormons announce their ability to deal with relief in Utah themselves. They go further and suggest they may be able to help the government with various schemes.

"They are providing food, clothing, and a certain amount of culture.

"The system having proved so successful in Utah, a committee has been set up to consider its introduction in other countries, including the British Empire, France, Germany and Czechoslovakia.

"The Mormon leaders say their aim is to prevent the moral deterioration that comes from people expecting something for nothing, and at the same time to turn public opinion against the indefinite continuance of State aid for relief."

by Supervising Elder Parley P. Giles in Dublin Branch, Sunday, October 18, for Sister Ena Birchall, who died September 23. Branch President Herman Horlacher, Brother Benjamin R. Birchall, father of Ena, and Brother Christian Steele, both of the district presidency, and Elder Dudley M. Leavitt spoke. More than seventy members and friends attended. Vocal selections were rendered by the Millennial Chorus.

Birmingham—At baptismal services held in Handsworth Branch Chapel Saturday, September 19, Tom Horace Smith of Handsworth Branch was baptized by Elder Marvin G. Butterworth and confirmed by Supervising Elder Orson K. Taylor and Dorothy Hughes of Kidderminster Branch was baptized by Elder Arlond T. Christensen and

confirmed by Elder Brigham S. Young.

Sister Elizabeth Cornwall was honoured at a farewell social in Kidderminster Branch Chapel Friday, October 16. Branch President Robert L. Dunn conducted.

Nottingham—More than fifty attended the opening M. I. A. social in Leicester Branch hall Saturday, October 3. On Sunday, October 4, Genealogical Chairman Leslie J. Sullivan conducted the Branch Genealogical conference. The annual Harvest Thanksgiving service of Leicester Branch, under the direction of Branch President George E. Gent, was also held recently.

Nottingham Branch Harvest Festival was held Sunday, October 11, in the branch hall.

DEATHS

DEANS—Sister Ann Deans, 85, of Wolverhampton Branch, oldest member in Birmingham District, passed away October 1 in her home at Himley, Staffordshire. Funeral services were held Tuesday, October 6, and burial took place in Himley Cemetery, where Supervising Elder Orson K. Taylor dedicated the grave. Memorial services were held in Wolverhampton Branch, Sunday, October 11.

MASON—The funeral service of Angus McKenzie Mason was held

Monday, October 19, under the direction of Supervising Elder M. Neff Smart in Tottenham Cemetery Chapel, London, where interment took place. Mr. Mason, who died October 15, is the husband of Sister Edith Ellen Pitt Mason, a member of Portsmouth Branch. Speakers were Elders Kenneth M. Williams and O. Meredith Wilson. Three appropriate vocal numbers were given by the London Missionary Quartette. Elder William F. Homer dedicated the grave.

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